The Inquirer

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WHAT SHALL WE SPEAK ABOUT?

THE trouble is that what seems so simple on the surface in the conflict between Russia and the West is found to be complicated as soon as the simplicity is examined.

Take the Baghdad Pact. Western influence helped to create it. It is a defensive alliance between Turkey, Iran, Pakistan, and (still) Iraq, neighbours of Russia, intended for protection against that country. It may be an out-of-date piece of diplomacy, but it exists. From the point of view of the allied countries it is defensive, but it does not appear like that to the Russians. Apart from strategical considerations it is intended to make Russian penetration into the Middle East difficult. This seems simple and innocent enough, but not to the U.S.S.R. No country likes a defensive alliance on its borders. At the best it smacks of suspicion. And Russia does not like to be debarred from influence in the Middle East. Attack therefore the Baghdad Pact.

The way was wide open to her. Iraq was never excited about it. Britain tried to bring Jordan into it, but Jordan would not come. Under King Hussein she annulled her treaty with Britain. Syria would welcome help from anywhere in its fight against Israel. The help would not come from the West. So Russia could intrigue with the countries in the rear of the alliance to make it as weak as possible.

Consequently, Russia appears as the champion of Arab nationalism. The Communist heresy in the West becomes a virtue in the Middle East. Syria was supplied with arms and "technicians" since this would create trouble. The horrors of imperialism were trotted out, when the only country in the Middle East that has been governed by unrestricted Western imperialism is Egypt. With what is usually called unscrupulous diplomacy Russia intrigued against the Pact.

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So what shall be talked about at a Summit Conference called within a few days, weeks or months? Shall it be about the abolition of the Pact? Shall it be for the end of Russian intrigue in the Middle East? Or shall it be both together? Obviously within the context of world events a ticklish matter.

Shall it be for limited objectives? No attack on Iraq. Withdrawal of Western troops from the Middle East. No attack on Iraq is of the gravest importance, and it is to be supposed that Britain and America have made up their minds about that. In any case, suitable warnings about such matters can pass through the suitable channels. The withdrawal of Western troops, no matter whether they ought to be there or not, is now a necessary business of arrangement and agreement. It will take time. It is hardly likely to be agreed upon at a Summit Conference. It is more reasonable to suppose that sooner or later it will have to be arranged through the United Nations.

The trouble with Mr. Krushchev's suggestion is that it is so simple on the surface. So full perhaps of intentions. But if they are good, and are there, they exist within a Russian context. It may seem, for instance, a small matter for the heads of the Western powers to meet almost at a moment's notice. But consultations of all kinds have to take place before the heads could be at a conference.

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What shall be talked about at any future conference? The Middle East is the danger point at the moment but it is only dangerous because of the European situation. Mr. Krushchev may really be indignant about Western imperialism (whatever such indignation may mean), but equally the heads of the Western powers may be indignant about the crushing of nationalism in the European powers under Russian control. If the Western powers find it difficult to know what to do about the Middle East, Mr. Krushchev finds it difficult, too, to know what to do about Central and Eastern Europe. Retreat from there means retreat into disaster for everything he lives by, and presumably all his life has been willing to die by. It would confess that everything he has declared to be true is a lie, and that the showing up of Stalin would be nothing compared to the showing up that would come from the release of Russian imperialism in the West.

And the Western powers, too, have convictions as strong as those of the Russian leaders. The convictions of the West are that the nationalisms of the West should not be tyrannously crushed.

It is presumably impossible at a Summit Conference to say, "Chuck it, Mr. Krushchev", for with some degree of justice he could turn around and repeat it to his accusers, "Chuck it", too.

Presumably it would be impossible to point out to the Russian leader that government for peace in the world is difficult when most of the people for whom he speaks, including himself, have ruled and are ruling through what used to be called cold-blooded murders, and that complicates many things for some people in any international situation.

A Summit Conference at some time, at some place, sooner or later might help. But what is more likely to help in the long run—it is helping and has helped during the present crisis—are the decent confusions, hesitations and questions of many people. They exist everywhere. They can say to the rulers if they will, "Gentlemen, we are aware of your difficulties, but on the whole when you speak the language of protestation please be careful. We are not blind".

FAITH AND UNDERSTANDING

THE KINGDOM OF GOD

By A. J. Long

MANY years ago, I heard the late J.H. Weatherall preach an eloquent sermon at Manchester College in which he affirmed his absolute conviction that, one day, the Kingdom of God would come on earth. His serene assurance struck me very forcibly at the time. I had always imagined that I, too, believed that the Kingdom was coming, but as I listened to Weatherall, it became increasingly obvious that for me, the belief had hitherto been little more than a vague background aspiration which I had not taken very seriously.

This personal reflection has been prompted by a request from a reader for an article on the Kingdom of God. It is, I think, a topic about which most of us are a little uneasy nowadays. In spite of the continued prominence of the notion in our devotional literature, it no longer holds the central position in our liberal faith that it once did. In a world of barbarism and anarchy, where human life as we know it may at any time be brought to an end in a holocaust of hydrogen bombs, are we really justified in repeating so glibly the prayer of Jesus, "Thy Kingdom come"?—and what do we mean by the Kingdom anyway?

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It is obvious from even a cursory reading of the New Testament that the idea of the Kingdom was absolutely central to the teaching of Jesus. The main theme of the preaching of John the Baptist was that the Kingdom was at hand, and when John was arrested, Jesus took over the same message, and proclaimed far and wide the imminence of the Kingdom. Exactly what Jesus meant by this, is, to a certain extent, still the subject of controversy, but the notion ought perhaps to be considered in the first place against its Hebrew background. For the Hebrews, God was primarily the great King—one who was eternally King in heaven, and potentially King of the whole earth. But His Kingship over the earth belonged essentially to the future, to the "Day of the Lord"—a sudden, dramatic consummation, in which the Messiah, the Lord's Anointed, would usher in the Last Judgment and the end of the present age. This is what scholars mean when they speak of eschatology,[*] and that something of the sort was present in the mind of Jesus when He referred to the coming of the Kingdom, now seems indisputable. The expression "Kingdom of God" ought to be understood, therefore, as implying, not a place or a sphere of influence, but rather the rule of Kingship of God. (The alternative phrase, found in *Matthew*, "The Kingdom of Heaven", is of no special significance. It merely reflects the orthodox Rabbinic outlook of the compiler of the first Gospel. He obviously objected to the use of the word "God" and, following current Jewish practice, substituted for it the normal pious euphemism of "Heaven". The meaning remains precisely the same.)

This background of the idea of the Kingdom in the teaching of Jesus is now generally recognized. The really controversial issue turns on the question of the extent to which Jesus envisaged the establishment of the Kingdom as a cataclysmic external event shortly to be accomplished. Many modern scholars, following the epoch-making lead which Schweitzer developed in his famous *Quest of the Historical Jesus*, insist that the whole of the teaching of Jesus must be interpreted in terms of what is called "Thorough-going eschatology"—and one is bound to admit that there are many passages in the Gospels which support this. (cf., Mk. 9. 1: "Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power"—or the whole of Mk. 13.)

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On the other hand, there are many other passages which suggest a very different view, passages which stress the ethical demands which the Kingdom will make, and link its coming with the response of the individual. Jesus frequently speaks, for example, of the Kingdom growing secretly and gradually, and of its being found or entered or received. It belongs, He says, to certain individuals (e.g., the humble and the child-like) and certain other individuals will be excluded, or will only enter with great difficulty (e.g., the rich).

All this suggests that Jesus may very well have shared the views of those Rabbis who thought of the Kingdom primarily as a spiritual reality, existing actually or potentially in the hearts of good men. Jesus' commendation of the righteous scribe—"Thou art not far from the Kingdom of God" (Mk. 12. 34)—clearly indicates some such conception. It is perhaps worth pointing out that the famous text, "the Kingdom of God is within you" (Lk. 17. 21) probably does *not* support this interpretation. The passage ought properly to be translated: "the Kingdom of God is in your midst". What Jesus is saying here (or what He is being made to say) is that the eschatological Kingdom will arrive with such dramatic suddenness, that men will find it right in their midst almost before they know where they are. In other words, we are back at the Schweitzerian view once more.

This same passage, however, could also mean that, in the opinion of Jesus, the Kingdom had already come—and this leads us on to yet a third interpretation. It can be argued, with considerable justification, that Jesus believed that the great eschatological event had already taken place, and that the Kingdom itself was an accomplished fact—a present though secret reality. According to one famous passage, His own works of healing were to Him the evidence that the Kingdom had come (Mtt. 12. 28). This notion of the Kingdom as a present fact, sometimes known as "realized eschatology", is supported to some extent by the teaching of Paul, and it is chiefly associated at the present time with the name of Professor C. H. Dodd. As in the case of Paul, it does not necessarily exclude a belief in some future and even more glorious manifestation of the Kingdom in all its power.

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It seems, therefore, that in endeavouring to discover what Jesus meant by the Kingdom, we are confronted by three different, though to a certain extent, overlapping possibilities—the Kingdom as a future cosmic eschatological event, the Kingdom as a future internal spiritual reality, depending on the response of believers, and the Kingdom as a present and accomplished fact. But whatever may have been the case with Jesus Himself, it is quite obvious that His immediate followers were dominated by thorough-going eschatology. For them, the Kingdom of God was an imminent eschatological event—something shortly to be accomplished with power and which would be ushered in by the dramatic return of Jesus Himself on the clouds of heaven. That this was the earnest conviction of all the early Christians it is impossible to deny. Already, by the end of the first century, the fact that the Kingdom had *not* come, was causing great embarrassment. As someone once said, the whole of Christian History has been, to a great extent, the living down of eschatology.

Subsequent developments in the idea of the Kingdom—particularly as an earthly possibility—is something with which I will attempt to deal in a second article.

(To be continued)

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[*] *[The doctrine of the last things, end of the world, death, the final judgment, etc.—*EDITOR.]

From My Journal

By "Simplicitas"

I HAD for once a pleasant bus journey over the tops. Instead of our usual breath-taking hurtle down the dangerous bends, we went at a steady pace, and when we pulled up at the Green Man to wait for time, I remarked to the conductor what a good, steady driver we had. "He's a horror, he is", was the surprising reply. "Never gets to a check-point with more than thirty seconds to spare". I gathered that the driver praised by his conductors is one who goes all out and arrives with five minutes stolen from his passengers' peace of mind so that he and the conductor have time to get out for a smoke. As we made our steady way to Greytown I wondered, as is the wont of parsons, what text one might apply to this constant desire of people for getting more and more, more money, more free time. I decided that here is the same acquisitive tendency of the human organism which long ago made a man "Pull down his barns and build greater".

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I called to see Marleen's new baby tonight and found the garage flat I had arranged for her and Jim to occupy, in the utmost confusion. "Come in, Mr. S. if you can", she called from a sink full of washing. "If it's Colin's christening you've come about, I just haven't time to have him done". She dried her soapy hands and went on. "Mum has him all the week while I'm at work and Sunday is one mad rush cleaning up here. Sometimes Jim and me don't get around to the 'Tele' until seven". Poor Jim! How well he used to sing the tenor solos and intelligently he followed the sermons for all his limited education. I used to think he had the makings of a real pillar of the church. When he was courting Marleen she insisted on his sitting with her in the congregation instead of in the Choir. He apologized to me at the time and said he hoped it would interest her in church-going. Now he is sitting at home before the television. "The only bit of home life I ever get, Mr. S.", he told me sadly.

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F.P., the Secretary of our town literary society, called tonight and, as I settled him down in my study, I wondered how long he would take to get to the point. At the end of three-quarters of an hour we had dealt with a great deal of the town's recent events, together with odd volumes of literary criticism, and I glanced a little anxiously at the clock. "I expect you've something to do, Mr. S.", he said, "so I'll be getting along". I only hope he didn't come for something special, for that will mean another session of getting to it. I turned the other day to re-read the good Father Caussade, and wish I dare emulate his way of discouraging time-wasting visitors. He wrote, "I speak of God, salvation and eternity to all those who come to see me, this being a rule prescribed by S. Ignatius as one he himself used with consistently happy results. If they appreciate this kind of talk they will profit by it . . . if they do not appreciate it, they will stop calling . . . leaving me more time to give to my duties as priest".

HIBBERT HOUSES

By "A Visitor"

A VISITOR to Cyprus in the autumn of 1957 writes: "When I arrived at Nicosia airport the barbed wire round the reception building and the polite, but perfectly serious, enquiries as to whether I had any weapons in my luggage, all served to remind me that Cyprus was still a place where everyone has to live on his nerves". He goes on to describe his meeting with the Rev. G. J. Sparham and Miss Abel, and his impressions of Hibbert Houses. He writes: "The premises of the Hibbert Houses Club consists of two long, single-storied buildings, set back from the main road. A screen of trees between the Club and the road adds to the air of calm seclusion in the middle of the busy camp. . . . When I entered, a number of men were dotted about the room reading papers or enjoying morning coffee. The homely, informal atmosphere of the place was quite unlike anything I could remember from my own National Service days".

After describing the main dining-room, and his meeting with the kitchen staff, who all consist of local Cypriots, he continues: "I was taken to see a thriving bookstall, where one could buy anything from the latest book on the beauties of Cyprus to such things as toys and toothpaste. It was packed with customers. I hurried on to the comfortable lounge beyond it—a surprisingly spacious room with a wide fireplace surrounded by armchairs and small tables. Down one side of the room was a series of bookcases that housed the lending library, whilst on another stood the radio. Apart from the other people sitting about, including a number of married couples, I noticed a knot of three of the Station Padres gathered round one of the tables. Officers and men all seemed perfectly at home in the same room and I had the feeling that Hibbert Houses had somehow contrived to produce a rather special sort of haven in the middle of war-torn Cyprus".

Accompanied by Mr. Sparham, the writer then visited "the small, but very attractive Chapel, which is open at all times for private use, and, apart from being used for Unitarian services, is also used from time to time by different religious groups that have no Chapel of their own. On my first visit it was being used for private prayer". The writer then describes the main bookshop, and points out the importance of having such a shop inside the station when Nicosia is sometimes out of bounds for months on end. Three years ago, when the EOKA campaign was at its height, many of the Service families relied entirely on the Hibbert Houses Shop for their Christmas gifts.

Finally, the writer was driven by Mr. Sparham round the more remote parts of the vast R.A.F. Station. He saw two mobile canteens which operate where neither NAAFI nor Hibbert Houses have any permanent canteen. He saw, too, a mobile bookstall (the only one of its kind run by any of the welfare organizations in Cyprus), with a crowd of troops swarming round the laden table in front of the Hibbert Houses' van. He saw the small canteen that Hibbert Houses have set up in one of the outlying Army camps—a modest gesture which has been a great success. He sums up by saying that he was greatly impressed by all that he saw, and especially by the distinctive character of the main club, which he regards as the core of the whole effort and the best advertisement for Hibbert Houses.

THE INQUIRER PUBLISHING COMPANY LTD.

Annual Meeting

THE annual meeting of The Inquirer Publishing Co. Ltd. (publishers of *The Inquirer*) was held at 14 Gordon Square, on July 11. Mr. Herbert Gimson, Chairman, presented the Directors' Report.

The directors of the company are: Herbert Gimson (Chairman); Colin Dence, B.A.; Ronald P. Jones, M.A.; F. Alan Martineau, M.A.; Philip H. Milton; Rev. Mortimer Rowe, B.A., D.D.; Rev. Roger Thomas, M.A.; Dorothy Tarrant, M.A., Ph.D.; Rev. Wilfred Waddington, B.A., B.D.; A. K. Ross, B.C.L., M.A.; Sir Felix Brunner, Bart.; J. Jeremy Goring, M.A., Ph.D.

The report stated that there was a slight reduction in the circulation of *The Inquirer* for the year 1957, but that it was still well above the figures for 1951 to 1954. A comparison with the pre-war figures showed an important increase.

The Subvention Fund Account, it was stated at the meeting, which has sustained the paper within living memory, is now three-quarters of what it was before the war. The Fund is subscribed to by well-wishers. Efforts will be made in the near future to increase the Fund.

MANCHESTER COLLEGE, OXFORD

EVERY year the Closing Proceedings have their highlights. This year there were some of historical significance as well as pointers to new directions for the future.

Six students received their valediction by word and hand of the Principal in the College Chapel on Monday evening, June 23, at a service which brought back long memories to the minds of the alumni present, and high hopes and affectionate concern amongst the families and friends of those who were going down.

Mr. T. E. Dalton, Mr. G. J. Pruce and Mr. R. J. Williamson leave the College for full-time ministerial charge of churches. Mr. F. Walker goes to Harvard Divinity School for a final year of post-graduate work, as a Hibbert Scholar. Mr. J. V. Knost, after one year's work, returns to complete his preparation for the Universalist Ministry at St. Lawrence University. Mr. F. A. Simon, who came from Canada, leaves with an undetermined future.

Some will remember this year's Proceedings for the unveiling of a bronze tablet in the Chapel to the memory of Dr. Gilbert Murray who had been Visitor to the College for an unbroken term of 47 years until his death last year. This tablet, which takes its place amongst those recording the illustrious memory of other servants of the College and the cause of Liberal Religion, is unique in that it bears an inscription—a passage from Epicurus translated and approved by Dr. Murray himself: "Think of me as immortal, and go your ways as immortal too". The Principal gave the Dedicatory Address and the tablet was unveiled by Sir Charles Odgers.

The 172nd Annual Meeting of the Trustees which followed was historic in that it was the last in which the governing body was concerned as Trustees. During the past year, after existing for 171 years as an institution without a trust deed, Manchester College has become incorporated under a New Trust Deed. At the close of this last meeting as Trustees, they were transformed into Governors, and the College Committee became a Council. The new status should make available new powers in the conduct of the affairs of the College in due course.

The Principal's Report gave cause for much satisfaction in everything but the drop in the number of students for next session. The Society of Worshippers, which is the name that the worshipping congregation bears at the College Chapel, has given increased support this year in the attendance of its members and in making a gift to improve the lighting of the Chapel. The experiment of holding a service on the first Sunday morning of each month during the long vacation has justified itself and will be continued this summer.

A Refresher Course for Ministers was held during the Easter vacation; its success warrants the hope that means may be found of repeating the course next year.

Sir Alister Hardy, F.R.S., was elected President of the College in succession to Mr. A. C. Bentley. Officers and Committee were re-elected with the addition of Mr. E. Rowland Green.

FAITH AND FREEDOM

THE summer number of *Faith and Freedom* contains, as usual, some mixed fare; but—again as usual—the articles are thought-provoking and stimulating. Most interesting of all to Unitarians, perhaps, is the Rev. Bruce Findlow's "Towards a Unitarian Theology", which is a laudable effort towards setting out a theological approach to life which will be generally acceptable; wider in its appeal is an interesting contribution by Dr. H. Faber, Senior Secretary of the I.A.R.F. at Leyden, Holland, entitled, "Religion and Neurosis"; Dr. Faber begins by saying that neurosis has become one of the most important problems of our Western culture, and goes on to see if religious belief and religious faith can have any effect on this problem.

An ordination sermon, preached at Fall River, Massachusetts, in 1956 by Dr. G. H. Williams, *Professor* of History at Harvard Divinity School, contrasts Unitarian Christianity and a Christian Unitarianism, and provides a valuable sidelight on current controversies regarding Humanism, while another American, Dr. Ford Lewis, writes on "The Idea of God in Man". It will be seen that the current issue of this always interesting magazine is just as much of an international anthology as ever—and its readers will continue to regard it as one of the most valuable of all the platforms for liberal religious thinkers. J.R.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

"Creed or no Creed"

SIR,—A most important objection to a "creed" is that in its definition we would be betraying our faith in the progressive revelation of truth. As the world grows smaller we learn more of the immense variety of religious interpretations of the world which can and do satisfy man's craving for finding meaning in life. As important is the impact which scientific knowledge has had on our outlook, and will continue to have. I would not dare to hazard a guess as to what my beliefs will be in twenty-five years' time as my worship, and my background, and my reading and discussion in advancing sociology and anthropology and psychology all get mixed up, and, I hope, sorted out. Mankind's world view is changing, and our denomination is aware of the fact, and, to its eternal credit, is sympathetic to it. This is the part of our tradition which really matters, our belief in truth, and in the worth of seeking and working it out together. We may be led to a brand of humanism, perhaps to a brand of theism—I don't know. But it will be the truth as our free worshipping community sees it. The important thing is that now, in the midst of this revolution of thought, we do not take an apparently easy way out, digging our toes in theologically and philosophically, and make the inevitable progress ten times as difficult. It's bad enough as it is!—Yours,

Leicester. *Greville Needham.*

The Worshipping Agnostic

SIR,—Mr. J. S. K. Patrick, in his letter of the 12th, writes of the worshipping agnostic, but is this not a contradiction in terms? If one worships, one must make the act of faith that there is something to be worshipped. If one does not make such an act of faith, one quickly finds oneself, like Mr. Patrick, in the perilous realms of philosophical nonsense.

Of course, agnosticism is the *sine qua non* of morality, but I was and am speaking of religion, and not of morality. One might almost say that to confuse morality with religion is the besetting sin of Unitarianism today.

No serious religious thinker or writer claims "knowledge" in the philosophical sense, but the Christian claims "faith", leading to "knowledge" in the religious sense. This is what the Christian Church means in speaking of "knowing".

A Christian (and therefore a Unitarian) congregation is a body of people which meets together "in a state of faith". How can the agnostic find anything of value in such a body, if he is reasonable and logical? The definition of the agnostic is "one who does not know". The Christian claims, however, that he does "know", through the grace of God and the experience of Christ. Philosophically speaking, nobody can say who is right, but so long as our churches and chapels are solemnly dedicated to the worship of God, the agnostic has no right to associate himself with them. This is not intolerance, it is just common sense!—Yours,

Manchester. *Kenneth Wright.*

George Dillon's Look

SIR,—In a recent issue of *The Inquirer* Youth Supplement, Mr. Martin Davies gave yet another exhaustive survey of the Angry Young Man situation. As far as I could ascertain, the only original contribution he has made to the problem is to offer Unitarianism as a solution. Liberal Christianity, he states, as practised by Unitarians is the answer to their dilemma. It must be the answer, the only answer.

I can picture, extremely vividly, the look of utter disdain gathering on the face of, say, George Dillon, as Mr. Davies puts his proposition to him. This raises for me a very disturbing question. Is Unitarianism becoming one more of a long line of cures for all problems, another Q.E.D. for civilization? We have experienced the fruits of this brand of thinking too much in the last half-century to retain any illusions as to its validity.

Mr. Davies's statement seems to be strangely dogmatic in a denomination that has been refuting this very fallacy for so long. A fundamental tenet of Freedom is that each individual seeks a philosophy concomitant with his own needs. If he wishes to embrace Unitarianism let us welcome him; if not, let us coexist with him, respecting his position, but let us not in our eagerness to expand seek to label all those who rebel against orthodoxy or anything else "Unitarian".—Yours,

London. *Paul F. Adams.*

Correspondence to the General Assembly

Sir.—May I ask your assistance in making known to anyone who may have cause to correspond with the General Assembly during August that this is a holiday month and, in addition, several members of the staff will be attending the I.A.R.F. Congress in the United States. We should be very grateful, therefore, if everyone would keep their communication to the absolute urgent and minimum.—Yours,

John Kielty (Secretary).

THE BULLFIGHT

It is not easy to understand the psychology of the bullfight. It can hardly be dismissed lightly, or explained, as mere barbarism, since the Greeks practised it as a religious rite, and tens of thousands of people watch it today in Europe, Mexico and South America. Though primitive in origin, it seems as if the modern bullfight has come to mean something different.

Torero, at the National Film Theatre, does, unintentionally perhaps, reveal something interesting about it. The idea in the first place, was to compile a film-biography of a "great" Mexican bullfighter, Louis Procuna, with his own voice telling the story, and to try to discover what led up to "the greatest fight ever witnessed at the *Plaza Mexico*". It is a serious and honest film. It does not hide the fear that gets into the matador, or the sadism of the crowd when their hero lets them down. If he stands too far from the bull, they egg him on and shout, "Nearer — nearer", and they hiss and boo if it is not a good fight, showering cushion-seats into the ring. When Procuna was taking a long rest (too long for the public) after an "accident", they taunted him with cowardice, and the Press had front-page headlines daring him to return. He had contemplated retirement, for he was enjoying physical security and a peaceful life with his family; but the challenge was too much for him; he went back to "the greatest fight ever. . . ." The conclusion to be drawn is, that by returning, he showed another sort of cowardice—fear of public opinion, yet this may be too slick a judgment.

As for the fight itself, the interaction of man, beast and audience seems to demonstrate the complexities of human nature, and there is more than one paradox in it. Procuna, as seen in his own home, is kind and gentle with his children; no stamp of the brute on him as there appears to be on some boxers. He is not nerveless, and he had seen fear on the face of the great Spanish bullfighter, Manolete, who was later killed by a bull. Yet he goes on with it. In a style acquired by long practice, he waves a cloth in front of a fighting-mad bull. The bull has nothing but "brute force". The man, twisting and turning with the utmost economy of movement, has nothing but his own cunning with which to outwit the animal—nothing but that, in fact, between himself and death. And the crowd urges him on. What is it that excites and maddens them when a matador is beaten by a bull? Is it for them an unconscious need to assert man's superiority over the beast? A constant reminder that he is supreme *without* brute force, and can survive without it? Whatever the explanation, the bullfight is a curious anomaly in civilized life, but *Torero* goes a little way towards helping us to understand it.

B.L.

News Review

Stand: June, 1958, was a month of special celebrations at Stand (Manchester) to commemorate the founding of the Sunday School in 1808.

On Saturday, June 7, present scholars, teachers and officers were joined by old scholars on an outing to Ainsdale and Southport; on Saturday, June 14, a cast of eighty members of the Sunday School and Chapel presented an historical pageant; and on Sunday, June 22, the anniversary services were held.

Joining in the special celebrations were Mrs. Thrasher, the Sunday School Association president, the Rev. G. L. Clarke, the Northern Sunday School Federation president (both of whom attended the pageant and brought greetings), and the Rev. Dudley Richards, secretary of the R.E.Y.D., who took part in the anniversary services.

More than 200 people were present at the historical pageant, which was written and produced by Miss D. Taylor Jones, the Stand Society president and deputy chairman of the Sunday School Committee, and Miss Irene Alcock. The pageant depicted scenes from the history of the Sunday School, and was presented as "a tribute to the past and as a token of confidence in the future".

There was a spoken narrative linking the dozen episodes illustrating typical scenes in the first Sunday School and in the Primary Department of the present school; the annual Easter Fête of Chapel members and Sunday School scholars of more than 100 years ago; harvest customs and traditions of 1843; the founding of the annual Arts and Crafts Exhibition in 1888 "to combat drunkenness in the district by providing interesting occupation for leisure time" (this event has continued unbroken through the years); events on the opening day of the present School building in 1893, erected to commemorate the 200th anniversary of the Chapel; activities of the Senior Ladies' Society, the Junior Ladies' Society, the U.Y.P.L. and the Guide Company and Brownie Pack.

The final scene was of the crowning of the new School Queen (Dorothy Openshaw) and a service of rededication, in which the audience took part.

Reunion was the emphasis of the anniversary services on Sunday, June 22, which were attended by large congregations. Two former Stand ministers, the Rev. W. Priestley Phillips, M.A. (1925-35) and the Rev. G. D. Foote (1948-55) and Mrs. Foote, a former Departmental Leader in the Sunday School, were the special preachers at the morning and evening services.

The Rev. Sydney H. Knight, the present minister, arranged and conducted the afternoon service, a reunion of present and old scholars, which had as its theme "The Past, Present and Future". Taking part in it were sixteen of the eighteen School Queens, each of whom recounted important events during her particular year of office.

H. B.

The Devon Unitarian Congregations' Association met at George's Meeting, Exeter, on July 9, with Mr. R. H. Hill, chairman of the Association and chairman of the Trustees of George's Meeting, presiding. Mrs. Enid Shears gave a most inspiring address on "Giving Us What We Want?" in which she discussed the ministers' problem in trying to please everybody. She suggested that their function was to give their own point of view and not to reduce it to some common denominator acceptable to all and thereby depriving it of individuality. A lively discussion followed. Mr. Collings, honorary treasurer of George's Meeting, thanked Mrs. Shears for her much appreciated address. He too wished that ministers be given absolute freedom. He said: "We don't want them to speak anything but from their hearts, not what congregations want to hear, but what the minister believes is the truth they need to know". The Rev. Ch. H. Easton likened the minister to a doctor. A good doctor does not give his patients what they want, but what they need. Mr. S. H. Palmer, of Plymouth, said: "We want our ministers freely to give their opinions, that is the only way how churches can make progress".

Exeter Assembly: The Assembly, consisting of the ministers of our churches at Crediton, Cullompton, Exeter, Moretonhampstead, Newton Abbot, Plymouth, Sidmouth, Tavistock, and Torquay, met for annual business and the traditional luncheon on June 26 at George's Meeting, Exeter. The two newcomers to the area, the Revs. J. W. Maw and Dr. F. D. Meyer-Klugel, were welcomed into the fellowship. The Assembly was founded by Dissenting Ministers, calling themselves "United Brethren of Devon and Cornwall". It met under the Commonwealth from 1655-59, was refounded in 1691, and has remained in existence until the present time. In origin unsectarian, its members have been Unitarian for the last 150 years or so.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

SOLITARY CONFINEMENT

By Eileen Kielty

THE crowds pour into Leicester Square on a Saturday night. In London, or any city or town, the Palais, the coffee house, the pub, the wimpy bar are full. The queues straggle outside the cinemas and shuffle in resigned anticipation of the thrills and tears to come. There are girls in jeans jiving, there are trumpeters sweating and drummers intoxicated by rhythm. There are girls in felt skirts and can-can petticoats drinking coca-cola and boys idly twisting and turning the dregs in empty coffee cups as they talk. Some have been drawn in by light feet and light hearts, by the breathless need to express high spirits and gaiety, others desire to watch in the hope that by doing so they may find, for a time, the same well of joy somewhere within themselves. This is a sleezy garish world but it is also a vivacious one. This is the first community.

The second is almost any Unitarian church on a Sunday morning or evening. The front few pews are usually empty as most congregations firmly believe that "the first shall be last". In some chapels the singers lose the unceasing battle with the organ, in others the labouring organist pursues the congregation. Some churches glory in the beauty of stained glass; some are upheld by the strength of white walls and solid beams. After the service there are handshakes and tea in the hall. Chattering groups spill out into the porch and linger on the pavement.

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These two communities meet. Often the link is in the back two rows. In the young people eager for a long, rolling discussion of the merits of the sermon or perhaps for each other's company, like the girl of sweet sixteen in the song who came to church "just to see the boys". But the link is not necessarily here alone, young people too often believe they are the only ones out for a good time on a Saturday night.

The first community has noise and cheerfulness, the second has worship and friendliness but how far and how deeply do any of the individuals who make them up touch and make contact with each other? There is a movement in the modern theatre which declares that words are meaningless and stress the difficulties, if not the impossibility, of communication between man and man, with a morbid intensity. In "The Chairs", by Ionesco, an important message which an old man wishes to pass on to mankind cannot be communicated because the orator is dumb. In "The Lesson" a teacher cannot make his pupil understand the knowledge he has to give her except by sexual assault. As a character in a play once said, "We are all of us condemned to solitary confinement inside our own skins".

This is a bleak statement. It is a horrifying thought but one that haunts everyone. It is so terrifying that generally we don't think about it. We telephone each other, we write long letters; we talk loudly and often. We turn on the radio or television full blast seeking to drown an inner desolation in noise and endless words, striving always to come closer to another human being. Above all, we dread indifference. In a mistaken effort to break down the walls of ourselves we even fight and destroy each other but this is no way out. This is no answer to the inner loneliness of every man or woman. To be lonely in a crowd does not necessarily mean merely to be jostled and swept along unspeaking and unspoken to. The man or woman who is the centre of attraction may still be lonely and essentially untouched and unsatisfied by those around. To strive to be "well-liked" and to achieve popularity is not necessarily to be granted a pardon from the sentence of solitary confinement for life. The first community will satisfy the need for the exchange of pleasantries on the surface aspects of life, but those who seek for more on a Saturday night will seek in vain.

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The second community of the church must satisfy the need for greater depth and significance in human relationships. But does it always do so? In the exchange of news over tea or in the porch, does the laughter and chatter go deeper than the surface of life? Do we make sure it embraces those with less familiar or less prepossessing faces? In the conversation which follows the worship and devotion of the service we must strive to continue the communion of the spirit which has been established. Loneliness is a modern curse which does not merely engulf the inhabitants of small bed-sitters in large impersonal cities. Loneliness has nothing to do with the number of friends a man possesses. It has nothing to do with bright lights and gay clothes. It is something within ourselves. It is a thing of the spirit. It is a problem for the church and for each individual member of the congregation.

We are all aware that self-expression is a means of combating loneliness. We are so aware of it, indeed, that we claim those around us as an audience as they, too, claim us. We are like children at play, showing off new clothes or new skills, and demanding that all attention be centred on us alone. We are each of us so busy with our own loneliness that we forget the balm that comes from listening; like Mercy this virtue is twice blessed, "it blesses him that gives" and him that takes.

One aspect of the problem of communication and of loneliness that is clearly felt in our churches is the contact between young and old. At the General Assembly Youth Meeting the need for the natural rebellion of young people was recognized with tolerance and sympathy. There was an exhilarating co-operation. Our essential unity was realized, and realized not too late. When such is the case there is no need for the supposed discretion and reticence of social conversation. Youth and experience can do more than work together on the annual pantomime. As Tennessee Williams wrote of his audience, "We come to each other gradually but with love. . . . With love and with honesty, the embrace is inevitable".

THE YOUTH SUPPLEMENT

WITH this month's issue of the Youth Supplement we welcome a new Editor. She is Miss Eileen Kielty, daughter of the Rev. John Kielty, secretary of the General Assembly. Miss Kielty has been appointed by the Unitarian Young People's League. The article by her printed this week, and the known plans she has for the future, promises to make the Supplement a continued exciting part of the paper.

The Inquirer and the youth movements are deeply indebted to the Rev. Geoffrey Petts for his previous editorship of the Supplement. It was he who turned it into a monthly feature and established it. He has resigned the editorship on account of age. Not old age, young age. Any improvements in the Supplement, and we are anticipating some, will be due to his pioneering work.

Pulpits Vacant

The following pulpits are at present vacant and any minister desiring to have information concerning them should write direct to the Secretary of the General Assembly and not to the church concerned.

Banbury. *Birmingham*: Waverley Road. *Bury*. Chesham. Denton. Dudley. Halifax and Huddersfield. Hinckley. *London*: Mansford Street. Macclesfield. Pudsey. Shrewsbury. *Scotland*: Dundee, Glasgow. *Wales*: Cilian Aeron and Rhydygwin, Aberdare, Capel-y-Groes and Cribyn, Swansea. *Ireland*: Cork.

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 27, 1958

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street Meeting House, 11, Supply
Altrincham, Dunham Road Chapel, 11, Rev. A. W. Vallance, 6.30, Musical Service
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. F. Hankinson
Billingshurst, Free Church, High Street, 11, Mr. S. R. Martin
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (August) 3, Mr. E. T. Williams
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. L. C. Turner
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Flower Service
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. Roy Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Rev. Will Hayes
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quinn
Chester, Matthew Henry's Chapel, Trinity Street, 11, Miss Mitcham, 6.30, Rev. L. A. Gribble
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
Chowbent, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. F. Chalk (also 6.30, 1st Sunday in the month)
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. J. Evans
Ditchling, Old Meeting House, 10.45, Dr. Ernest Green
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitehead
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Bruce Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. S. E. Bowen
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Supply
Exeter, George's Chapel, South Street, 6.30, Mr. Norman Stevens
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, No Service
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
Gloucester, Barton Street, 3, Rev. J. M. Quinn
Great Yarmouth, Old Meeting (Unitarian) Church, Middlegate Street, 7, Mr. H. Bacon
Guildford, Ward Street Church, 11.15, Mr. Leslie Rampton
Hale Chapel, Hale Barns, 10.45 and 6.30, Supply
Halifax, Northgate End, 3, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Denholm Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martyn Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pears
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth Secretary, Miss J. F. [illegible], [illegible], Garth Road, 11, ——
Lewes, Westgate Chapel, 11.15, Mr. C. S. Davey
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. Norman Kirkman
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morris
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. Norman Kirkman
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Rev. F. B. Short
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Shaw
London, Forest Gate, Upton Lane, 6.30, no service
London, Golders Green, Hoop Lane, 11, Rev. R. Taylor, 6.30, Miss M. K. Gardy
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Goodwin (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Dudley Richards
London, Highgate Hill Unitarian Church, 11, Rev. E. C. Thackray
London, Ilford High Road, 11, Rev. T. F. Dalton, 6.30, Rev. Dudley Richards
London, Islington, Upper Street, Duncan Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Miss E. W. Butcher
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. R. Taylor
London, Mansford Street Church, Bethnal Green, 6.30, Mr. M. Threadcraft
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. Pearce
London, Wandsworth Unitarian Church, East Hill, 11, Mr. W. Sheppard
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Margery Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Barnes
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Mr. F. G. Mason
Manchester, Platt Chapel, Rusholme, 6.30, Rev. Kenneth Wright
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (August 3), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 3.15, Rev. David C. Doel
Moretonhampstead, 3 and Newton Abbot, 6.30, Rev. C. G. Tooke
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storey
Newchurch (Rossendale) Bethlehem Unitarian Church, No Services
Northampton, Kettering Road Church, 6.30, Rev. L. A. Garrard
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Goss
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. F. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dumbell
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30 Mr. J. R. Sturgess
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
Ringwood, Hants., The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mrs. G. S. Whitby
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. David L. [illegible]
Southend-on-Sea, Darnley Road, 6.30, Mrs. J. Williams
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Miss H. Dixon-Williams
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Shipton
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. B. Viney
Swindon, Swindon Hall Road, 10.45, Supply, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Supply
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Knight
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Forrow
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 first Sunday in the month, Mr. A. G. Tarrant
Wallasey, Memorial Church, Manor Road, 11, Rev. L. A. Gribble, 6.30, Mr. G. Craig
Walsall, Unitarian Free Church, Stafford Street, 11, Mr. Wilkinson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Mackenzie
West Kirby, Brookfield Gardens, 11, Rev. Maurice Barnes (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, (Junior Church), Mr. E. E. Strachan
Wisbech, Deep Row, 10.45, Rev. A. B. Downing, Spalding, 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Dr. J. J. Kirling
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month Evening 7 p.m., Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. [illegible], Manse Telephone LX [illegible]
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.) S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Weare
Wellington, Service suspended — Enquiries — Mrs. Watts. Tel. 40-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School, 7, Service, Rev. Murray C. [illegible]

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Death

Bramley—Henry Rickards, on 20th instant, of Kenwood Hotel, Sheffield. Service at Upper Chapel, Sheffield, on 24th instant, followed by private cremation.

Birth

Maguire—To Maureen and Leonard at their home, 2261 Jefferson Avenue, West Vancouver, B.C., a daughter, Bridget Eleanor, a sister for John and Richard.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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TEL.: EUS. 7554 Editorial: EUS. 2012

Change of Address

The Rev. and Mrs. Herbert Crabtree, "Woodend", Barton Common Lane, Barton-on-Sea, New Milton, Hants.

Miscellaneous

CARETAKER AND WIFE wanted by Essex Church to start October. New modern flat, with bathroom, provided. Apply: Secretary, I. Knowlson, 202 Holland Park Avenue, London, W.11.

A.B.C. ADVANCE CAMPAIGN

Alltyplaca, Bryn and Cwm Unitarian Churches in Cardiganshire, which we call the "A.B.C. Group" for brevity, organized an advance campaign during the months of May and June. Special cards were printed and the minister, the Rev. D. Jacob Davies, and his helpers visited some hundreds of homes during the period. The special services which were held at the three churches to close the campaign were highly successful. Alltyplaca attracted a congregation of 120, Bryn over 150 and Cwm 70, and there were 277 communicants at the three services. Unitarian literature in both Welsh and English was distributed and it is now proposed that a similar campaign be arranged at this season every year.

The Simplex Envelope Scheme
An Explanation

Means of enabling ordinary people to give a substantial amount annually have to be found. This scheme does just that by making it possible to give a little every week which, by the end of the year, amounts to quite an important contribution. Many of us could afford 2s. per week, and yet feel unable to put down annually £5, yet that 2s. given through the envelope scheme enables us to give £5 4s. per annum. It should also be remembered that contributions under Covenant can be paid through the Envelope Scheme.

Moreover, the treasurer of the church is assured of a steady income upon which he can budget when planning his finances, and the Committee can feel confident that members will subscribe that amount per annum. Absence from service will not affect the collections, as arrears are made up either the following Sunday or at the quarter end.

As far as the District Association and the General Assembly are concerned, it means again a steady and reliable source of income. There are a majority of our congregations who do not subscribe through the District Association Sunday and the General Assembly Sunday Collections anything like one penny per week per member, and yet we feel confident that every member would willingly subscribe at least one penny per week to each of these bodies and not reduce their contributions to the local church, if the appeal is made to them. Will you adopt the scheme and make the appeal?

(Further details may be obtained from the Secretary, 15 Gordon Square, London, W.C.1.)

A PLEA FOR INTEGRITY IN RELIGION
(From the calendar of the Unitarian Church, Salt Lake City, U.S.A.)

There is the notion widely held that pious lies or pious errors are to be condoned. Indeed, it is a religious technique for many to defend the indefensible in the field of religion. I don't know who reads for the publishers of religious books. Most are trash and the reviews of most are cheap blurbs.

This religiosity of Christian leadership is seen in sermons and articles on the Bible. One can hunt through the Old Testament, as in The Odyssey or some other ancient writings, and find aphorisms applicable to life today, but it is not a guide book for today. Much is poor literature by any literary standards. The New Testament contains an immoral salvation scheme and is full of conflicts. Of course, there are many good things that a class in Bible under a competent leadership can find but right now I am merely pointing out the extravagances of Christian leadership. More than once I have listened to a seminary professor step into a pulpit and deliver an elegy the sentiments of which were quite removed from what he taught his classes. In the churches I have served we have had a time trying to get experts to open up and tell us something. They tend to talk to us as though we were pious morons.

Be careful what books you buy in the field of religion. With considerable experience I am always getting stuck. Most books on the Bible are written by people who by their treatment of the subject convict themselves of ignorance or of lack of integrity.

Cinema

Every Sunday evening until September 7, a Russian film of *Don Quixote* will be shown at the Festival Hall. As usual with a classic, the Russian producer has filmed it in great style, using the wide-screen, in colour, to show a huge expanse of country, a wonderfully picturesque village and colourful costumes. He has also employed two leading Russian actors to play Don Quixote and Sancho Panza, but as if that were not enough—the voices are dubbed into English to round off the entertainment. Dubbing apart, it is a most impressive show, although at times Don Quixote's adventures tend to become tedious. B.L.

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